
Luna 6° Novembris 1704.

Ordered,

THAT the Thanks of this House be returned to Dr. *Binckes* Dean of *Litchfield*, for the Sermon by him preached before this House yesterday, at *St. Margaret's Westminster*; And that he be desired to Print the same: And that Mr. *Annesly*, Sir *Christopher Hales*, and Mr. *Mitchell*, do acquaint him therewith.

Paul Fodrell,
Cl' Dom' Com'.



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S E R M O N

Preach'd before the Honourable

House of Commons

A T

St. Margaret's Church in *Westmin-*
ster, Novemb. 5. 1704.

By W. BINCKES, D. D. Dean of the Cathedral
Church of *Litchfield*.

L O N D O N,

Printed for R. Clavel at the Peacock in St. Paul's
Church-yard, 1705.

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A

SERMON

Preached before the Honourable

House of Commons

A T



St. Margaret's Church in Westminster
Nov. 5. 1704.

By W. BARNES, D.D. Dean of the Cathedral
Church of Exeter.

17

LONDON

Printed by R. Chiswell at the Falcon in St. Pauls
Church-yard 1707.

1707

PSAL. 124. 6,7.

*Blessed be the Lord who hath not given
us as a prey to their teeth.*

*Our Soul is escaped as a bird out of
the snare of the fowlers: the snare
is broken, and we are delivered.*

THE Wisdom of our Legislators in appoint-
ing this Day to be annually observ'd,
with more than ordinary Solemnity,
very plainly suggests to us that Two things are
thereby more especially intended: The First, and
that the main thing, is with respect to God, and
our Duty to him; the Other is with respect to
our selves, and our own future Security.

First, With respect to God; it is to be a Day
of great Rejoicing and Thanksgiving. And, as of
all the several ways we have, of expressing our
Dependence on our Maker, there is nothing more
reasonable in it self, nor more acceptable unto
God, than the Sacrifice of Praise and Thank-
sgiving; So where the Mercies vouchsafed us, are
of such extent and influence, as not only to be
National, but to reach down to all succeeding

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Generations : There our Acknowledgments of the Blessings we enjoy, ought in like manner, not only to be general, but as lasting also, and perpetual.

Then as to our selves and our own future Security ; as often as by a due observance of such Days as these, we are reminded of the Danger we were in, and which to have escaped, as our Ancestors did, and we their Posterity in them, was as much as all our Lives, and Estates, and what is still much dearer to us, our Holy Religion, and in some sense our very Souls were worth, (as the Blow that was this Day intended us, was levell'd at them all at once, and at the best establish'd Church in the World) such an Escape, so very miraculous in all its Circumstances, cannot but render us so much the more careful, to provide against all Attempts, from the same Quarter for the future, however palliated or disguis'd. Whatever Dress those Enemies of ours, whom I am about to speak of, may affect and put on ; where we find so much Inveteracy and implacable Hatred, as never to have done ; we have reason to betake our selves to all proper means consistent with our Constitution, to prevent our ever falling into the hands, or snares, of such blood-thirsty Men.

Now, the better to answer both these Ends, propos'd by Church and State, in the observance of this Day ;

Day; I shall from the Words before us, take occasion first to look so far into the Holy Psalmist's Case, as to make my Transition to our selves, and our own Circumstances the more easie and natural; and then 2^{dly}, By way of application of the Text to our selves, I shall proceed to shew, how frequently we have had sufficient Occasion to take the same Words into our Mouths, by way of grateful remembrance of the Mercies vouchsafed us by Almighty God, in a repeated Preservation of this Church and Kingdom, notwithstanding the many Inares that have been laid for us by Men that assume to themselves the Name of *Christians*, after a very distinguishing manner; as they would be thought to be a *Society* of Men more nearly related to the *Holy Jesus* than others, though such we find to be their Principles and Practices, as are far from denoting them to be true Disciples and Followers of Christ.

Thirdly, When most of my time has been taken up (as I easily foresee it will) in recounting the many signal Deliverances we have had from time to time, and more especially from the designs of these Men; I shall in the last place, not only congratulate our present State and Condition, as our Enemies at length have put us upon such effectual Precautions in our Establishment, as, till we found

it absolutely necessary, were not us'd ; but also shall endeavour to point out such further means to be used on our part, as by the Blessing of God upon them, we may promise to our selves the being more at quiet ; and not be laid at daily (as during the last Century, it is known, we were from one Quarter or another) now, that there remains no further hopes for the *Romanists* ever to get footing in these Parts any more. No *Popish Successor* to buoy up their spirits, within the View of any rational Man : such, I mean, as look forward with reason. Such indeed, as are blinded with prejudice, or such as can believe any thing their Guides think fit to tell them they ought to believe, though never so impossible, I do not mean.

I begin with the First, which is, to say somewhat of the Text it self, as spoken by King *David*. And here, it must be confess'd, it is not easie to say, whether either the Snare or the Deliverance referr'd to, was only Personal or National ; Whether his Life in particular, had lately been sought after, or the Ruine of God's People in general : For so it is, that sometimes he speaks in his private, and sometimes in his publick Capacity. The safety of his People was of so equal a concern to him with his own, and their Interest so much bound up in his (as is the case of all good Princes) and

and all his Expressions of Gratitude and Thankfulness to God on both accounts, so much alike ; as makes it very hard to distinguish the one from the other.

I need not tell you, how he was in Person hunted, like a Partridge on the Mountains, *Saul* and his Host pursuing him, whilst he fled before them ; and never did poor harmless Bird, more narrowly escape the Snare of the Fowler, than did his Righteous Soul, the Pits that were dugg for him. Nor was he less in danger from *Absalom* when King, than he was from *Saul* before : A Rebellion was form'd, and things brought to that Ripeness, that all God's People (such especially as best deserv'd to be so call'd for retaining their Loyalty) were in Eminent Danger : The Government it self must have been over-turn'd, had that Design succeeded, a giddy Multitude had like to have made themselves Masters ; whose Roarings are like Waves, noisy and tumultuous ; and when like them they swell above their Bounds, and over-flow, they carry all before them.

Now either of these remarkable Occasions of Thanksgiving, might move the Psalmist to compose this Song ; wherein he acknowledges, in behalf of himself, and of those that adhered to him, That if the Lord himself had not been on their

their Side when Men rose up against them, They must utterly have perish'd, They had swallowed them up quickly, when their Wrath was kindled against them.

But then further, if we consider the Psalmist as a Prophet, it will be still harder to say, whether he might not have (as it is plain he very often had) the Captivity of *Sion* in his Eye, and consequently, whether the Deliverance here spoken of, may not extend to that, which was to be a Type of the Deliverance of Souls, from the Hands of the Destroyer, *Who is daily seeking whom he may devour* : And thus the Text may refer, to so many different Sorts of Snares, and so many Deliverances, not only Temporal, but Spiritual, as by way of Parallel, one would think should sufficiently answer all the several Occasions of this Days rejoicing : And yet I must needs say, here is more than the Escape of an innocent Person, and his Followers, when persecuted for no Cause ; Here is more than the preventing a Design, to dethrone a Sovereign Prince, and drive him from his Royal City ; more than the Royal Person of a King, and his whole Family, snatch'd out of the Jaws of Death, and as if taken out of the Fire : Here are Snares laid, not only for the Lives, but for the Souls of all his good Subjects ; or rather for the Souls of all their Posterity (for those who were

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immediatly to perish had died in a good Cause, and in some Sense, Martyrs for the Sake of Truth; here was a Design to extirpate our Holy Religion, by sending all the better Sort immediately out of the World, and enslaving the Rest. And this brings me to the second thing I propos'd, which was, from the Deliverance spoken of in my Text, to take occasion to shew, in how many several Respects these Words of the Psalmist may have suited our Circumstances, as we have frequently had occasion to express our selves, in these or the like terms of Thanksgiving, and more especially upon this Day: A Day so peculiarly bless'd, as perhaps the like was scarce ever known; whenas the best of Churches, the best constituted Government, our Laws, our Liberties, all that is truly valuable, through the wise disposal of Providence, have happen'd to be twice preserv'd, on one and the same Day. Now, to the end we may be the more truly sensible, of our many providential Escapes, from the like Snarcs; or worse than those the Text refers to; it may be fit to look back to the first Cause of all the ill will some irreconcilable Enemies, we have in the world, have born us many Years; to whose furious Zeal we owe the many repeated Occasions we have had, to give God Thanks, for his having so signally appear'd in our defence.

And

And here, in a word, I may venture to say, and not deliver it as a meer Conjecture, but as what is very evident, That the bottom of all the Disputes between the Church of *Rome* and us, was the freeing our selves from the unreasonable Vassallage and Yoke, which our Forefathers had gradually, by forced Compliances, brought upon themselves, and their Posterity : Whereby the Nation became more than tributary to a very distant foreign State, a meer fraudulent usurped Power, owing, in great measure, to *Italian Craft* : An absolute Supremacy pretended to, over all Nations of the World, lodg'd then in a petty Sovereign Prince, elected by an Ecclesiastical Assembly ; and thenceforward stiled by himself Christ's Vicar, and *St. Peter's* Successor, and Pope of *Rome*.

Not that these Titles, or the Greatness that attends them, is all that the Person so chosen contents himself with ; but there is also Wealth expected in proportion to the Extent of his Dominion. And thus *Ambition* and *Avarice* are really the main Springs that have for several Ages kept the Wheels of Contention going in the Christian World. It were easie to shew, there is not any thing wherein the Church of *Rome* hath departed from the Catholick Church (and yet that in many things she hath notoriously departed from it, is most

most plain) there is not any Error of moment, or superstitious Practice, but might easily be traced, and shewn to have its Rise and Foundation from one of these two chief Supports of the *Romish* Religion, *Grandeur*, and *Wealth*.

True it is, that at the beginning of the Reformation many Doctrinal Points did bear some Dispute; but, could the Court of *Rome* have prevailed upon our Reformers to retain the Supremacy, and not sink the Pope's Revenue; we might easily have had our own Terms as to any thing else: They would have been very tender of our Consciences, if we would have been but as tender of their Interest, and worldly Advantage. But this our Nation was too wise to come up to, when they had an opportunity to help themselves; and at length our *Legislature* did assert their own Rights, threw off their Shackles, and placed the Supremacy, as well in the Church as in the State, where it anciently was; that is, in God's Vicegerent, whose Power we well know to be of God. There it is lodg'd, where the Gospel found it, and whence our Saviour never remov'd it; but declar'd *his Kingdom was not of this World*.

From this happy Deliverance from the Court of *Rome*, our Reformation may be truly said to bear date; as we thenceforward were at liberty, to

throw out all superstitious Innovations, (and bring the Exercise of our Religion to the primitive Pattern of the best and purest Ages of the Church. And here we ought to stop, and give God thanks, for this our first and great Deliverance, with respect to our Souls; next to that of our being converted to the Christian Faith. Here was a snare wherein we had been long entangled; and had not God been pleas'd to open a way to us, whereby to get loose, and throw off our Chains; though we might have lived without any danger of such Plots, and Contrivances against our Lives, as gave occasion to this Days Festivity; yet we could not have been a free People, and not to be so, to an *English* Spirit (so far as concerns this World) is what makes him more uneasy, than any thing whatsoever; and, what is still worse, we must have continued in the deplorable State of Spiritual Darkness, which we so much lament, in multitudes of poor deluded Souls, who, to their unspeakable Hazard, if not Loss, do live and die in the *Romish* Communion. Well may we therefore, upon this occasion, in the Words of my Text, rejoice in this our Deliverance. *Our Souls did then escape out of the snare of the fowlers: the snare was broken, and we were delivered.* But, to proceed,

It is not to be thought that such a Breach as this, could be without some struggle ; and when once, like the *Israelites*, we had by God's Providence obtain'd our Liberty ; we quickly found we were pursu'd, with all the Instruments of Death, and Engines of Destruction that could be thought of ; Bulls and *Anathema's*, Curses and Vengeance ; were to follow us wherever we went. Not that the *Pharaoh* we had to deal with, or our late Task-masters did (for they could not) so soon as did the *Egyptians*, offer in an open hostile manner, to fetch back their Slaves, to their accustom'd Yoke ; Things were not ripe of some years, for such an Undertaking, though it came to that at last ; and their Fate was the same with that of their Forerunners ; they both alike were seen to perish in the Sea, when they thought themselves sure of their Prey ; the *Snare was broken, and we were delivered.*

But in the mean time, till a fit Opportunity did offer it self for a general Assault, the *Romish* Emissaries were not wanting to their Cause ; very diligent they were in sowing Sedition, and in giving Disturbance daily, both to Church and State.

It is always with Pleasure, that we look back upon the Reign of Queen *Elizabeth*, of glorious and blessed Memory; and the rather, as the Reign, wherein it is our Happiness to live, seems in many things to resemble it. A long, and prosperous Reign it was (and God grant that this may not come short of it in any respect.). It highly redounded to the Honour, and Glory of the *English* Nation; as we held the Balance of *Europe* in our Hands. In it our Reformation was perfected, our Church was establish'd, and we continue, to this day, to reap the Benefit of her Councils, and Wisdom of her Parliaments; And yet, notwithstanding all their Vigilance, and Care, and the many Acts that were made, by way of necessary provision, against the underhand Practices of the Jesuits, and other turbulent Spirits; We cannot but be sensible, that the Seeds of Division, which were sown in that Reign, took so deep root, as to have shewn themselves from time to time (to the satisfaction of the Sower of them) even to this very day. And how hard soever some may judge of the Severity of the Laws, which were made in that Reign, as favouring too much of Persecution, on the score of Religion; Whoever looks into the Annals of that Queen, will find, that if Men, of almost any Persuasion, would have been contented

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to enjoy their own Religion to themselves, and serve God their own Way, without giving disturbance to the State ; they might then, as well as now, have been out of all danger of being ill-treated. But there always was a mixture of Faction, if not a Tendency to Rebellion, that extorted from the Queen the Execution of Laws, which were made only *in terrorem*, as a necessary Preservative, considering the Men she had to deal with at that time. And, that the Fears and Suspicions of that Reign, which occasion'd those Laws, were not groundless, appear'd by the *Spanish Armada*, which, I having had occasion to say somewhat of already, and of our Deliverance from it, I may the better pass over in this place, and hasten to the further prosecution of the same design, of regaining their Supremacy, by what they intended on this day.

And here in Christian Charity, it were to have been wish'd, that an Enterprize so black had been chargeable only on some few, who acted in it, and upon a fair and full Conviction, and Confession, suffer'd for it. But when a matter of fact, so very evident in it self, shall so soon (even in few years after) come to be questioned, and most of the *Romish* Persuasion shall be taught to believe it to be a Fable, and only a State-Plot ; We have great reason
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to suspect, that very many of the Party, were involved in the Guilt; and till the Church of Rome in some authentick manner, publicly disclaims such Deeds of Darknes, and ceases to commemorate with Honour the principal Agents for their Zeal; we have reason to believe they are only disliked, when they miscarry; and that the Pope and Conclave were no Strangers to the Design.

But, be it as it will, as there never was any Mischief intended against any Nation of equal Horror with this, We have so much the more Reason, upon this signal Occasion, to take the Psalmist's Words into our Mouths, with all the Joy and Thankfulness a grateful Heart can possibly express, *Blessed be the Lord, who hath not given us as a prey to their teeth. Our Soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are delivered.*

This was the Song of our Progenitors, in the Day of our deliverance; as they might reasonably conclude, the Snare was broken, and so broken, and the Accomplices so plainly detected, as to make it impracticable for them ever to attempt our destruction any more: But it prov'd otherwise; the same pernicious Principles that first embolden'd them to strike at the whole Royal Family

mily at once, still arm'd them with Resolution to go on ; and though the Father did escape, yet the Scene they had been laying many years, for Division and Confusion amongst us, fell heavy on the Son. They sorely wounded his Reputation by most injuriously, and falsely pretending a Commission from him, for the *Irish* Massacre ; the Forgery whereof the * principal Actor in that † Sir Phelim booldy Tragedy, confess'd at his Executi- O'neil, on ; and yet the thing was so confidently asserted, as to have gone very far towards the bringing that most innocent and pious Prince to the Block.

It is well there is so much Modesty still left in the World, as to make the several Parties concern'd in that Fact, desirous to shift the Guilt of it, from one to another. But, as I should be unwilling to lay the least part of it to the Charge of those, that had no hand in it ; so I must say, considering what Evidence † two most Learn'd Primates of undoubted credit, have left behind them, to prove that the fomenting that Rebellion was concerted at *Paris* ; and that many Priests were sent over for that purpose ;

† *Brimbal* and *Usher*. Vid. *Usher's Letters*, Fol. printed Anno 1686. Letter CCXCIII. page 611.

16 before the House of Commons.

and that a Consultation was held upon the very Question, Whether they should proceed, ev'n though it were to cost the King his Life, considering what a * Foreign unbiass'd Historian relates, and † one who suffer'd in the Popish Plot, had formerly confess'd ingenuously, that there were great Numbers of Popish Priests in the Parliament Army; and lastly, considering what a ∴ Popish Judge in a late Reign declar'd publicly, as of his own Knowledge, that the great Champion of the Cause, and who is suppos'd to have writ himself blind, in the defence of it, was a Roman Catholick. It must not be call'd an uncharitable Act, notwithstanding the Loyalty of several Families of the Romish Communion to lay a share of

* *Pere Salmonet*, a Secular Priest, in his *Histoire des Troubles de la grand Bretagne*, p. 165. printed in Folio at Paris, 1661. quoted by Sir *W. Dugdale* in his *Short View*, &c. p. 564.

† *Turner* the Priest, who was executed in the time of the Popish Plot, did in the time of the Rebellion declare to Mr. *White*, who was afterwards Bishop of *Peterborough*, that there were 300 Priests in the Parliament Army; who, by creating an Aversion in the Soldiery, to the Church of *England*, would make room for their Church in a while.

∴ Judge *Milton*, a profess'd Papist, in his Circuit, at *Warwick*, affirm'd to several Gentlemen and Justices, that his Brother *Milton* the famous Author, was of his Religion.

the Guilt, upon the more designing Men amongst them ; who were never wanting in their Endeavours to ruine the only Church, they seem to think it worth their while to attack ; and which, like a Fortrefs or Bulwark to all the Reformed, stands most in their way.

There is one thing more I must add (and they themselves will readily acknowledge it, and boast of it, though we have had sufficient cause to lament it) and that is, their having taken the advantage of that fatal Opportunity, to bring one of the Royal Martyr's Sons to an end, more unhappy in some respects, than was that of the Father, and which the Martyr himself, could he have foreseen so great a Misfortune, would have lamented much more ; I mean, his dying in the *Romish* Communion : The Consequences of which success in perverting that unfortunate Prince, we sufficiently smarted under, till God was pleased to send us a Deliverance ; which, with all due thankfulness to God we acknowledge in the Publick Offices of the Church this Day.

My time will not suffice any longer to trace the Windings and Turnings of the Men I am speaking of : We know very well, what Snares we have escaped, what Attempts have been made in later Reigns ; From all which, through the same Divine

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Protection and Favour we have been happily rescued: And when once we are safe, far be it from us to insult an Enemy; but it does behove us to be well assured that there are no Snares in reserve; no further Danger to be apprehended in the present happy Reign.

Which brings me to my last Particular; which is to congratulate our present State and Condition, as our Wise Legislators have done their part to secure to us a peaceable Enjoyment of our Religion, without the Alarms of a *Popish Successor* to disturb our Thoughts in the Exercise of it: And then to excite us to the studying all proper Methods on our part whereby to prevent our Enemies in their Designs, wherever we find any Footsteps of what has formerly done us so much hurt.

And *First*, as to what may have given Encouragement to some People in other Reigns to keep up Parties and Divisions; all Pretences of that sort are now taken away; the Snare is effectually broken, and no reasonable Hope left of that kind: A *Protestant Succession* is so settled, and secured by repeated Laws at home, and the *Protestant Interest* so very much strengthened and improv'd abroad, by such Victories and Wonderful Successes both at Sea and Land, as *England* it self has hardly

ly ever known before (and yet few Nations under Heaven have been more Eminent for Warlike Atchievements than ours hath been) that whatever some may have flatter'd themselves with the Hopes of formerly; the Return of Popery in *England* in the same way it lately, to our sorrow, got amongst us, is by our Constitution now become impracticable; And though the *Romanist* has ways of nourishing Hopes beyond imagination, yet even in *THEM* such vain Hopes must vanish of course.

There are indeed some people so uncharitable, as to surmise, that notwithstanding all the Security that Mortal Men can give, by Oaths, and Abjurations; there are many amongst us who have given those Securities (and who by their known Probity, Vertue and Honour, throughout the Course of their Lives; in all other respects, might reasonably expect to be believ'd in this, as well as in any thing else) have still a looking towards an Interest abroad, which we cannot but be all of us sensible to be utterly destructive of the establish'd Church, whereof these Men we are speaking of, are known to be sincere Members, and eminent Asserters, tends to the Subversion of the Government, and to the bringing us all under a *twofold Bondage*, of *Rome* and of *France*.

If such Surmises can be just, and we are not yet safe in this respect, there is no room left for common Faith in the World. We must break up all Society, and come to the *Leviathan's* State of Nature; and by being jealous of every body, live as in a State of War.

But then *2dly*, as there is as much done in this respect as is possible by Law, towards our future Security; We must also take care to do our part, and neither suffer the old Snares to be pieced up again, nor be our selves surpris'd in the midst of our Security, and when so good a provision is made.

In the View we have taken of the several Snares that have been laid for us, none has prov'd so fatal, or has oftener succeeded, than that of dividing us, creating Mis-understandings amongst us, and making us jealous of each other. Now, the Way to break this Snare, and keep it broken, is a mutual Agreement, and good Correspondence between all such as are Members of that Church, against which we are sensible the utmost Skill of the *Jesuit* and *Romanist* has always been employ'd; and there is nothing would more effectually unravel all they have been able to do towards regaining their Supremacy, than such an united Force.

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If all that bear the Name of *Protestants*, would once resolve in opposition to the common Enemy, to throw out of their Profession and Practice, all Popish Doctrines, and Jesuitical Principles, as well with respect to Government as Worship; and only *Contend for the faith which was once delivered to the Saints*. If they would make the Scriptures their Rule, their only infallible Guide, with respect to obedience to Superiours of any kind, *i. e.* to all that have any lawful Authority over them, be it deriv'd by Divine Mission or Appointment; We might reasonably hope by degrees, with God's Blessing upon our sincere Endeavours, to be *all of one mind*; that all would come to be of one Communion, and there would be no such thing as a Dissenter amongst us; all would stand at equal distance from *Rome*, and give notice to each other of every little secret Approach; discover their Traps, and defeat their Designs; and this would more effectually than any thing, render the Establish'd Church secure, and bring to pass a Comprehension in the best and truest sense; when *all with one heart and one mouth* joyn in paying a decent Service to the God of Order and Peace.

And should we live to see our Brethren thus dwell together with us in Unity, and *with one accord in one place*, as in the Days of the Apostles,

files, joyn in Praises, and Thanksgivings, and other Acts of Divine VVorship to our Almighty Deliverer : Then might we safely conclude, that the *Romish* Snares whereby we have been so long and so unhappily divided, are broken in pieces : And when may this be better hop'd for, than when so excellent a Pattern of Piety and Devotion fills the Throne ? who by a constant attendance on God's Service in so pure a way of VVorship, gives all her Subjects so good an Example. And should our dissenting Brethren be so mov'd, as to be reduced thereby, our Church, when thus arriv'd to its full Growth and Union, might indeed be the Envy of *Rome* ; but it would no longer be in danger of any further Attempts.

But then *Lastly*, VVhen all is done, and we have added our utmost Endeavours to the wise Provision of the State and the Law, in order to our further Security, we must, above all things, take care in all humble manner, daily to apply our selves to him for the Continuance of his Favour and Protection, without whom all other means of Safety will prove ineffectual : Unless the same God that has hitherto sav'd us, *keeps our City*, and builds up our *Sion*, all our *Watchmen*, those who break their Sleep to serve their Countrey, and study the publick VVelfare, *wake in vain*, This being said as to what is more
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especially incumbent upon us in order to our future Security ; What remains, is to endeavour to answer the Design of the Day, in shewing our selves duly sensible of the many Mercies vouchsafed us ; and by our Praises, and Thanksgivings, and a grateful Acknowledgment of the many Deliverances which have been wrought for us ; so much the more effectually recommend our selves to the Divine Protection and Favour. The Inference which Holy *David* makes in the 107th Psalm, and very often repeats, is not less proper in our Case : *Oh that men would therefore praise the Lord for his goodness, and for his wonderful works to the Children of Men. Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoycing :* And when there is no one of us but may be truly said to share in the Blessings we commemorate ; We cannot surely doubt, but that whenever the Priest shall say *Blessed be the Lord God of Israel from everlasting to everlasting*, all the People will be ready to joyn with him, and say *Amen*.

Now to God the Father, &c.

F I N I S.

There is lately publish'd

Forms of private Devotion for every day in the Week, in a Method agreeable to the Liturgy : With occasional Prayers, and an Office for the Holy Communion, and for the time of Sickness. Humbly recommended to all the Pious and and Devout Members of the Church of England. The Second Edition with Additions. Printed for *R. Clavel* at the *Peacock*, and *R. Knaplock* at the *Angel and Crown* in *St. Paul's Church-yard*.



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New to God the Father, &c.

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